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THE
MISSIONARY HERALD.

VOL. LIV.

DECEMBER, 1858.

No. 12.

American Board of Commissioners for Foreign Missions.

Zulu Mission.—South Africa.

ANNUAL MEETING.

THE annual meeting of the Zulu mission was held in the city of Pietermaritzburg, commencing Wednesday evening, May 26. Besides attending to the special business of the mission, a sermon was preached Wednesday evening, and several public meetings, for various purposes, were held. On Friday evening, there was a union missionary meeting, at which several addresses were made, by members of the mission and by friends of other denominations, among whom was Bishop Colenso. On Sabbath morning, Mr. Abraham preached the annual English sermon, after which the sacrament of the Lord's supper was administered. Mr. Wilder writes:

All the public meetings were well attended, and the service on the Sabbath was especially interesting and solemn. We cannot speak too highly of the kindness and hospitality of the people of Pietermaritzburg, not confined to the Presbyterians and Congregationalists, who might be expected more fully to sympathize with us. The Wesleyans and Episcopalians were not behind. We were all taken into the families of friends, and all our wants were bountifully supplied. Dr. Sutherland, the surveyor general, entertained three families. On Thursday afternoon all were invited to dinner at the Bishop's residence, at his

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missionary station, about five miles from town.

We had, on the whole, a good meeting. So far as we hear, the influence was happy upon the community, and we think it has created new interest in the missionary cause. After the meeting, two persons, who did not reveal their names, sent us five pounds each, as a token of interest in our work.

Station Reports—Esidumbini.

Reports have been received, as yet, from only two of the stations. Mr. Tyler, of Esidumbini, writes that the average number of pupils in the day school at that station has been ten. Children from the kraals have also been instructed, as they were disposed to come together for such a purpose. The average congregation on the Sabbath has been fifty-five—"larger than heretofore." "Good attention has been given to the word," and there has been "evidence that sermons preached on the Sabbath have been made the subject of conversation and argument in kraals where, hitherto, there had been unwillingness to speak on the subject." A few persons have so far left the follies of heathenism as to be willing to remain at the station, and have it known that they are inquirers after the truth.

Umvoti.

In the absence of Mr. Aldin Grout in the United States, Umvoti has been occupied by

Mr. Mellen. He speaks of having been very kindly received by the people at the station, who, he says, have been prospered in worldly matters, so that even the heathen see that there are advantages in adopting the customs of civilized life. A day school has been kept up through the year, sometimes numbering 35 or 40 pupils, and sometimes a much smaller number. "The children have made commendable progress." During a part of the year, both children and adults have attended an evening school.

The Sabbath congregation has varied from 100 to 250; weekly prayer meetings have been well attended; the monthly concert has been observed, and the contribution has been about \$3 per month, on the average. The conduct of most of the members of the church (which numbers about 50) has been orderly and consistent, yet there have been some exceptions to this. Three members have been suspended, one of whom has since given evidence of repentance. One, formerly suspended, has been restored to the fellowship of the church, and one person has been received by profession. A few others have applied for admission, and there has been of late, it is said, increased seriousness on the minds of quite a number.

Shanghai Mission.—China.

LETTER FROM MR. MACY, JULY 5, 1858.

THIS letter is dated at Ping-hu, and Mr. Macy says he has abandoned the plan, announced in a former letter, of living in a boat, because of the expense. "Having made another trip with Mr. Aitchison, in a north-westerly direction," he writes, "I have now pitched my tent at this out-station. For various reasons, Mr. Aitchison thinks it best to remain in Shanghai for the present, and I am sharing the house of Rev. G. John, of the London Missionary Society, and prosecuting my studies with reference to a trial, in the autumn, to reach some northern post."

The position of Mr. John, he states, "has not been very encouraging. The movement of the allies towards the North has alarmed and excited the people and but few have attended his services." The disturbed state of foreign relations had rendered the people unwilling to rent their houses, which was one reason operating to prevent Mr. Aitchison from going to Ping-hu.

The Call from China.

But passing from matters of local and per-

sonal interest, our brother proceeds to speak of the state of China generally; of what Providence has been doing there, and of the loud call which now comes upon the church from that opened field. He writes:

I have less disposition to talk about Ping-hu than about China in general. You will have heard, that this land is now available, in its length and breadth, in its eighteen provinces and its boundless dependencies, as a field of missionary labor. The prayers of Christians are answered; China is opened! But when we consider the territory and the population thus thrown upon the church, we are disposed to feel strong apprehension that the boon will not be duly prized, nor properly improved. There is here an extent of territory greater than all our own wide land, and a population twelve or fifteen times greater than that upon which we are prone to dilate with pride and wonder! I do not design to follow out any queries respecting a supply for this field. It is enough to say that it can be supplied only in a very imperfect manner from Christian lands.

But though it may be that the whole want cannot be supplied, there is no less need that great and extraordinary efforts should be made. The revival, the accounts of which have so greatly cheered the hearts of Christians in various parts of the world, is certainly a wonderful movement in God's providence considered with special reference to this very call, now at length arising. India, also opening in a wonderful manner, naturally calls for the fullest exertions of England, and beyond the supply which Protestant Europe may send, the great reliance of China must be on our own country. Rome will doubtless marshal her hosts, and with all the advantages of experience and previous occupation, will struggle hard to secure possession of the minds of the people. Her task is comparatively easy; the change is a trifling one—the substitution of one pantheon for another, not very dissimilar.

Appeal to American Christians.

To meet the devil in this stronghold of ages, and in these new works cast up as others become indefensible, is the task and duty which seems to be laid now, in a peculiar manner, upon the church of Christ in America. It is very desirable, that the young people who have recently come into the fold of the Savior should be led to take a serious, prayerful and enlarged view of the claims of the world upon their time and efforts. It does not seem as if we ought, as the church of Christ, I will not say to remain stationary, but to advance only at the rate of progress for the last half century. The providence of God has taken a great step, if I may so speak; the zeal and energy of Christians should not lag behind.

I know that all the earth cries aloud for men and for instruction; but I cannot shut my eyes to the fact that lands containing one-half of our race, in India and in China, are now peculiarly placed before the Christian world, as open and practicable fields of labor; and while I would not remove one missionary from any field, however small and uninfluential, I would have an appeal made, in stirring tones, to the young men and the young women, to the men of middle life even, in behalf of the swarming myriads here. Oh, that every one, who indulges a hope of eternal life through the blood of Jesus, would give a suitable season to prayerful, teachable consideration of the work of a missionary in this land. *No possible number of laborers can be too great* Every one who comes, by the very fact of his coming, arouses the attention of others, leads them to inquire why such efforts should be made, and thus prepares the way for further efforts.

Degradation of the Chinese.

The more I see of this people, the more I am satisfied that, without any hearty attachment to their idolatry, they are yet in bondage to it, and are very far from ready to give it up. Left to them-

selves, they will but sink deeper into materialism and vice. The growth of the opium trade, and the increasing numbers who become victims to the use of opium, are symptoms of the moral degradation of the people. The ruinous consequences of the habit are freely acknowledged; still it makes great havoc. There is no moral principle to resist it. And the utter insincerity of character, which leads every man to distrust his fellow, and which gives every missionary so much trouble, is a painful evidence of the perverting power of hoary superstitions. None of these evils will ever correct themselves. They will grow more and more virulent and destructive, unless corrected by the introduction of the gospel.

I cannot say that the field is very inviting, except in its extent and accessibility. There are here no proselytes and devout women, waiting to be more fully instructed. There are no such minds as those of Seneca or Plutarch, searching for and almost reaching the truth. Doubtless there are a few who feel a longing for something better than they have; one or two such have come under missionary influence; but they are not commonly met in missionary tours, nor is the hope of discovering them a strong inducement to our work. But we have one encouragement, which is all-sufficient. The same Spirit which has moved on the hearts of hundreds in America, can move on the hearts of the myriads of China. But "how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Who will come?

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LETTER FROM MR. AITCHISON, JULY 31,  
1858.

THE date of this letter, it will be seen, is near four weeks later than that of the preceding, from Mr. Macy; and Mr. Aitchison states that Ping-hu could no longer be regarded as a station of the Board. Mr. John, of the London Missionary Society, had resided there for some months, with his family.



Mr. Macy had kept him company for a few weeks, but "now, all have returned to Shanghai; leaving the place in the care of a native helper." "We are," he says, "hopelessly awaiting the ratification of the new treaties. Then, if not before, Mr. Macy and myself, unless the Prudential Committee otherwise advise, will proceed to form a new station; probably in Shantung province, possibly further to the west." Affairs at Canton are referred to as in a very bad condition, the so-called "braves" threatening to exterminate every foreigner within the walls.

But Mr. Aitchison, like Mr. Macy, writes mainly, it would seem, to communicate facts respecting the new opening of China, and to give expression to his deep convictions respecting the privilege and duty of American Christians at this crisis. Christian missionaries are distinctly mentioned in the treaties, and they are expressly permitted to propagate the doctrines of Christianity "every where in the country." What, now, shall be done?

### *The new Treaties and Christianity.*

The treaties recently signed at Tientsin, between China on the one hand, and the four great powers of the West, England, France, Russia and the United States on the other, furnish matter for devout thankfulness to God. The prayers of some now bowing before the throne above, and of many still bearing the heat and burden of the day, are answered. A wide breach has been made in the wall of exclusiveness, which so long interposed a formidable barrier between the heralds of salvation and the perishing millions of this empire. Henceforth, no jealous official, or prejudiced populace, will have the right to say to the advancing tide of gospel truth, "Thus far shalt thou come, and no farther."

When we recall the circumstances under which Morrison commenced his labors at Canton, and the bitter persecutions to which the first converts there were exposed, have we not reason to exclaim, in view of the language to which the imperial seal has now been affixed, "What hath God wrought?" That faith which, only fifty years ago, was proscribed and outlawed, is henceforth to be respected and defended, while its

adherents, whether native or foreign, are permitted to extend its triumphs into every part of the Emperor's wide dominions. That the Board and the churches may obtain a clear idea of the relation in which the Chinese authorities will now stand to the missionary work, I will transcribe the articles of the treaties which relate to toleration, following the order in which they were respectively signed.

*Russian Treaty, Article 8.* (Translation.) "The Chinese government, recognizing the truth that the doctrines of Christianity promote the establishment of good order and peace among mankind, promises not to persecute its subjects who may wish to follow the requirements of this faith; but they shall enjoy the same protection which is granted to those who profess other forms of religion tolerated in the empire.

"The Chinese government, believing that Christian missionaries are good men, who seek no material advantages for themselves, hereby permits them to propagate the doctrines of Christianity among its subjects, and allows them to pass every where in the country. A fixed number of missionaries passing through the cities, or open ports, shall be furnished with passports, signed by the Russian authorities."

*American Treaty, Article 29.* "The principles of the Christian religion, as professed by the Protestant and Roman Catholic churches, are recognized as teaching men to do good, to do to others as they would have others do to them. Hereafter, those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, either citizen of the United States or Chinese convert, who, according to these tenets, peaceably teaches and practices the principles of Christianity, shall in no case be interfered with or molested."

*English Treaty, Article 8.* "The Christian religion, as professed by Protestants or Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching it or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities, nor shall any such, peaceably pursuing their calling and not offending against the laws, be persecuted or interfered with."

*French Treaty, Article 13.* (Translation.)



tion.) "The Christian religion, having for its essential object to lead men to virtue, the members of all Christian bodies (communions) shall enjoy full security for their persons, their property, and the free exercise of their religious worship; and entire protection shall be given to missionaries who peacefully enter the country, furnished with passports such as are described in Article 8. No obstacle shall be interposed by the Chinese authorities to the recognized right of any person in China to embrace Christianity if he pleases, and to obey its requirements, without being subject, on that account, to any penalty. Whatever has been heretofore written, proclaimed or published in China, by order of government, against the Christian faith, is wholly abrogated and nullified in all the provinces of the empire."

It is no part of my design, in the present letter, to comment on the precise meaning, or to account for the manifest differences in the above articles. Suffice it to say, on this point, that one article of each treaty secures for the nation making it, whatever advantages of any kind the others may be able to obtain. Wherever, therefore, the Russian or the Romish priest can go, there the Protestant missionary has a right to be. Whatever protection the former may enjoy, that the latter may justly demand.

Other stipulations of the treaties have not yet been made public here; but it is generally believed that, taking all things together, the empire, in every part, will be accessible to foreigners, and that the right of residence in the interior will be both claimed and enjoyed by the mercantile and scientific community.

Surely, then, we are justified in announcing that China is at last opened. It is now the legal right, as it has long been the duty of the church, to convey to the starving millions of these eighteen provinces the bread of life. "The feet of him that bringeth glad tidings, that publisheth peace," may now stand on every mountain, wander through every valley, spread over every plain, of a region which embraces one-third of the population of the globe! How solemn

the position of those upon whom rests the duty here involved. God grant that they may have grace to perform this duty speedily.

### *Difficulties may be met—New Ports Open.*

We are not so sanguine as to suppose, that no obstacles lie in the path to the full attainment of privileges above indicated. Imperial edicts cannot change the disposition of the masses, nor secure the integrity of officials. In planting the standard of the cross in regions hitherto unexplored, we must expect opposition and danger, must be prepared for exhibitions of contempt and hatred. Families, especially, will have to encounter rooted prejudice and aversion. But it is our deliberate opinion that the time for the occupation of the interior has now come, and that all difficulties will vanish before the power of faith and love.

If, however, our right to enter in and take possession of the *whole* land, in Christ's name, were allowed for the moment to be doubtful, there is still ground for an appeal to the churches to send us reinforcements, in this fact, that nine new ports, three on the coast, three on adjoining islands, and three on the great river Yang-tsz-kiang, are certainly opened to trade, and of course to the propagation of Christianity. One of these is in the extreme North, on the coast of Manchuria, with the climate of New England; another in the extreme South, on the Island of Hai-nan, with the climate of Cuba; and the rest are between these limits, presenting a variety of climate adapted to every sort of physical constitution, and a difference of population suited to every grade of mental culture.

### *What will be done?*

In view of the above facts, which it is needless longer to dwell upon, what will the American Board, what will the churches, what will the young men of our colleges and seminaries do? Who

is to be foremost in entering these open doors? Shall it be the enterprising merchant, eager to amass the treasures of earth, almost universally carrying with him the drug which destroys both the bodies and the souls of his fellow men? Or shall it be the self-denying missionary, hastening with the pearl of great price, which enriches all who accept it both for time and for eternity? A cry, louder than the Macedonian, swelled by a hundred fold more voices, is now sent across the waters; not, indeed, a conscious cry, for these multitudes are ignorant of the blessing you have to confer, but, for that very reason, all the more effecting and urgent. India now absorbs the attention of British Christians, and upon that vast empire, more interesting than ever in the present crisis, their efforts will be, for a long time, concentrated. To America, then, we must look for the aid which China, in these new circumstances, requires. Shall we look in vain? Shall the opportunities which invite our immediate, earnest and enterprising efforts, be neglected?

#### *Appeal to Young Men.*

Are there not many young men who will take this subject into prayerful consideration? The field which invites you is one of surpassing interest. It is worthy of the best efforts of the best men. In whatever point of view we contemplate the people of this empire, we find an argument which should weigh much with you in deciding the respective claims of the home and foreign fields. In numbers, acuteness of mind, advancement in civilization, and, we may add, in guilt and misery, they are not exceeded by any heathen nation.

By the gratitude, then, which should swell every heart for the wonders of grace wrought among you during the past year; by the compassion you are bound to cherish for immortal men perishing for lack of knowledge; by the love you feel for Him who purchased you with his own precious blood; we

beseech you fulfill, so far as in you lies, the dying, nay the ascending command of the Redeemer: "Go ye into all the world, and preach the gospel to every creature."

#### *Sadness.*

Oh! how our hearts ache to see the apathy of too many who bear the name of Christ! How sad we are to read the appeals which an exhausted treasury forces from the officers of the Board! Surely it will be so no longer. Surely the time is at hand when the fruits of the Spirit's work will be manifest, in a supply of men and means more nearly adequate to the wants of our race. In this cheering hope we leave these facts and entreaties with the Christian people of America, praying that the great Head of the church may so dispose the minds of all men, that soon no land shall be left unvisited by the missionary, and no heart unmoved by the gospel.

In a postscript, Mr. Aitchison gives the following list of new ports opened.

On the coast, six, viz:

1. Niu-chwang, near the mouth of the river Liao, in the Manchu province Shing-king; lat. 41°.

2. Täng-chau, on the north shore of Shang-tung promontory; lat. 38°.

3. Tan-shui, on the north end of the island of Formosa; lat. 25°.

4. Tai-wan, on the south-west shore of the same island; lat. 23°.

5. Swa-tow, on the coast between Canton and Amoy; lat. about 23°.

6. Kiung-chau, on the island of Hainan; lat. 20°.

On the Great River, three, viz:

7. Ching-kiang, situated at the junction of the grand canal with the river; lat. 32°.

8. Wu-hu, in the department of Tai-ping-fu, province of Ngan-hwui; lat. about 31°.

9. Han-keu, at the mouth of river Han, in province of Hu-peh; lat. about 31°.

The last two are to be opened when the rebellion is suppressed.

#### *Extract from a letter from Mr. Williams.*

In connection with these letters from missionaries, the readers of the Herald will be glad to see the following extracts from a

letter written to the Treasurer of the Board by Mr. Williams, for many years connected with the mission at Canton, now Secretary of the American Legation to China. The letter is dated at Shanghai, July 13.

The treaties lately made between China and the four Western powers are sent by this mail. The provisions of the American treaty allow complete toleration to the preaching and practice of Christianity. \* \* By the French treaty, it is allowed to the missionaries of that nation to travel through the country, and the same liberty will enure to Americans, whether Protestants or Roman Catholics, so that we may regard the country as fully open for the dissemination of the gospel. Probably there will be some difficulty, for a time, in a missionary's settling, with his family, at an interior city, like Suchau or Hangchau, but the unmarried man will be able to go through the towns and cities making known the truth.

The officers at Tien-tsin were not altogether indifferent to the subject of toleration, and they seem to have considered its bearings. They are afraid of settlements in their borders, (and then the consolidation, perhaps, of forts and factories, like those formerly known in India,) under the name of mission stations; but a few years' experience will show them, that missions are not now likely to be turned into magazines or forts. The way for the churches to avail themselves of these new privileges and openings, will be to send their Pauls and Barnabases to occupy places near or remote from the coasts, and to prove, by their kindness and zeal and patience, that the tenets of Christianity do, as the treaty says, teach men to do good works. Perhaps we may ere long see many of the converts in the revival in America, which it has cheered us so much to hear of, coming to make known the truth to the Chinese. The number of missionaries is now much less than it was three years ago, and those here are overworked in some cases. Now that the Master of the

vineyard has opened up, for cultivation, so much new land, we may confidently entreat him to send forth laborers into it.

One of the leading Manchus at Tien-tsin was asked what he considered the population of the empire to be, and answered, without the least hesitation, as if the subject was familiar to him, "Four hundred millions"—thus confirming the general opinion. Tien-tsin has a population of about 200,000 in and around its walls. The demand for immediate action is great, and we doubt not it will be met.

### *Nestorian Mission.—Persia.*

#### *OROOMIAH.*

LETTER FROM MR. BREATH, AUGUST 31,  
1858.

THE district of Salmas, to which this letter mainly refers, is north of Oroomiah, west of the north part of the lake. The labors of some helpers in that portion of the field, it will be perceived, have been interrupted through papal influence; but on the other hand, there is pleasant intelligence from Erivan, and also from Armenians in Salmas.

#### *Opposition of Papists.*

In Salmas, the labors of our two helpers have lately been interrupted by the bitter opposition of the papists. The young men had a charge to walk very circumspectly, and by no means to go to Khosrowa, (the strong-hold of the papists,) in their character of evangelists, but to confine their labors to the Nestorian population of the plain. There is no reason to believe that they acted contrary to this charge; but having occasion to go to Khosrowa to make some purchases, they were beset by a mob, consisting mostly of women and well-grown boys and girls; and when they fled, as they soon saw it expedient to do, they were pursued and stoned beyond the limits of the village. Subsequently, the Romanists brought such influences to bear upon the principal man of the plain, who had always before been our friend and supporter, that he ejected,



very summarily, deacon Syad and wife, recently established there, telling deacon Joseph, that for the sake of Sergius, in whose house he was living, *he* might remain for the present. He professed to be acting under the direction of Askar Ali Khan.

We felt that we should endanger, if not lose, our hold upon Salmas, if we let this outrage pass unnoticed. Accordingly the matter was represented to the Debbeer at Tabreez, and redress asked for. Mr. Dickson, the acting English consul, was put in possession of the facts, and requested to use his influence with the Debbeer to obtain satisfaction. This he kindly did. But owing to the engrossing ceremonies of the Moharram, or because the authorities were unwilling to listen to our complaint, our messenger was put off from day to day; and when he became troublesome by his importunity for an answer, he was told that an officer had already been sent to Salmas, who was empowered to investigate the case and to punish those who had been engaged in the riot. (The ejection occurred after our complaint had been made, and was therefore not embraced in it.) As Mr. Dickson believed the story, deacon Arsanas, our messenger, felt constrained to act upon it. He accordingly went to Salmas, and there learned that he had been deceived and that no officer had been sent. When this became known to us, we thought that, possibly, jealousy of foreign interference in the affairs of the country had occasioned our failure, and that another appeal to the Debbeer alone, in which Mr. Dickson should not appear, might succeed. This appeal has been made, but the result we have not heard.

#### *Movements among Armenians.*

One of our pious helpers in Ardeshai, deacon Joseph, (who is partly of Armenian origin,) went, a short time since, on a visit to Armenian relatives in Erivan. His spirit was so "stirred in him," by what he saw and heard there, that he

could not hold his peace, but was constrained to speak the truth boldly and earnestly to his relatives and their visitors. He soon acquired notoriety. Some were disposed to receive the truth, while others bitterly opposed. After a short time some evil-disposed persons complained of him to the authorities, ecclesiastical and civil, as a Protestant emissary, who had come there for the purpose of creating disturbance. He was visited by officers of the police, who questioned him, and compared his Nestorian Scriptures with their own. The examination was satisfactory to them, and they told him, encouragingly, that although he would be summoned before the Armenian bishop, he had nothing to fear. He was so summoned; but when the bishop learned that he was not likely long to worry his flock, and that he had a passport and friends of influence among the Armenians, he dismissed him. When we last heard, he was protracting his visit, in accordance with the earnestly expressed desires of his relatives, who seem to be in sympathy with him, and was greatly encouraged to hope that he would be an instrument of good there. We pray, and trust, that this may be the case.

Another pious young Nestorian of Oroomiah, who has no connection with us, has been laboring in a like way among the Armenians of Salmas, where he is at work harvesting, and has awakened quite an interest there in the "new way." A learned deacon, a man of influence, it is hoped has been converted through his instrumentality.

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G A W A R.

LETTER FROM MR. RHEA, AUGUST 2,
1858.

Important Movement.

MR. RHEA first refers, in this letter, to the departure of four native helpers, with their wives, all graduates of the two seminaries, for Amadiah—"the wilds of Koordistan—" which was spoken of by Mr. Coan, in a letter

published in November. This, he says, "we regard," and others will so regard it, "as a deeply interesting movement. If successful, it will throw new light upon the mode of evangelizing those rugged regions; and it is certainly a very commendable example of self-denial on the part of these young men and women." The pious Nestorians also feel much interest in this enterprise.

Pleasant Intelligence.

The Reis of Chardiwar, one of the most influential men on the plain of Gawar, has for months openly declared himself a Protestant, not only before his bishop and all the people, but also before the Moodir and Pasha.

Quite a delegation from the village visited me last week, and avowed their determination to attach themselves to the "new way," and hereafter to have stated religious services in their church, and have their children taught. It is now openly known as a Protestant village, though there has been no formal separation from the old church. The work is encouraging there. The people assemble well and listen with fixed attention, often with solemnity, to the messages of eternal life.

A little school of fifteen scholars was taught in that village last winter, by Gewergis, (a young man who studied in the seminary several years ago,) in the face of great reproach from nearly all the people, and threats from the bishop. The people, however, were not intimidated, and the school was kept up until spring. It was a very commendable instance of heroism on their part, and will tend to inspire confidence in a great many others scattered over the plain, whose sympathies are with us, but who are too timid to come out openly on the Lord's side. I was much gratified in examining that little school recently. It was pleasant to hear the scholars read from the Gospels and repeat the Lord's Prayer and the Ten Commandments, and it was evidently very gratifying to their parents who were present.

Schools in these villages will have a

very important bearing, on the progress of our work; as one of the great obstacles in the way of the triumph of truth is the ignorance of the people, and the mental stupidity which almost always attends it.

Movement of the Bishop.

The Moodir here informed Khamis the other day, that an order had come from Kanân, Pasha of Bashkulla, for the removal of deacon Tamo from this plain to Jeloo, on the ground that he was a Jeloo man, and had only come to Gawar within the last three years. Khamis informed the Moodir, that his ancestors came here near two hundred years ago, but that if the government would indemnify the family for the loss that would be incurred by removal, they would happily go to Jeloo, as there was a much larger field there for the dissemination of Protestant truth.

This is no doubt the work of our sly old bishop, and how pitiable it is! We have paid no attention to the order, supposing that it was given by the newly arrived Pasha merely to make capital for himself for a moment, never intending that it should be carried into effect.

Northern Armenian Mission.—Turkey.

ERZROOM.

LETTER FROM MR. TROWBRIDGE, JULY AND AUGUST, 1858.

THE mission, at its last annual meeting, appointed Messrs. Dunmore and Trowbridge to spend a year in missionary labors in Moosh and its vicinity. They left Constantinople July 7, in the Austrian steamer for Trebizond, where they arrived July 10. This letter from Mr. Trowbridge gives some account of their subsequent movements, for a few weeks, and of the state of things which they had found thus far, in connection with the missionary work in that vicinity.

Ordination at Trebizond.

The mission having instructed us to ordain Baron Hagop, as pastor of the church at Trebizond, when on our way

to Erzroom, we called a meeting of the church and congregation to consult on the subject. The call having been regularly made out by the church, and accepted by the candidate, after much consultation and prayer, we decided to proceed with the ordination on the following day, which was the Sabbath.

The audience was very large, much larger than could be accommodated in the chapel; an adjoining room was crowded, as well as the windows and doors, and all the vacant space around the pulpit and in the aisle. The examination, which was public and lasted an hour, was listened to with fixed attention. Throughout the services, which were necessarily very long, the crowded audience was exceedingly quiet, and evidently took a deep interest in all that was said and done. No Christian could have been present, without feeling that it was indeed good to be there. We cannot but hope, that the result of this step will be eminently good. The new pastor has long ministered to that people in spiritual things, and has proved himself a workman that needeth not to be ashamed. He is highly esteemed by all classes at Trebizond, and very much beloved by the members of his flock.

The sermon was preached, in Armenian, by Mr. Dunmore, and at the close of the ordination services, the Lord's supper was administered, the exercises being partly in Armenian and partly in Turkish.

Brightening Prospects at Erzroom.

On Monday, July 12, our brethren started for Erzroom, by the shortest or mountain route. They passed large patches of snow, and succeeded in reaching Erzroom about five o'clock Saturday afternoon. "On the whole," Mr. Trowbridge writes, "our journey across the mountains was a quick one, and at this season of the year could not be otherwise than pleasant. The mountain scenery through which we passed is said to be the finest in Turkey, and to bear no small resemblance to that of the Alps. The valleys were literally covered with ripened grain, while the sides of the mountains were carpeted with a profusion of flowers, of great variety and beauty."

On Sabbath afternoon, thirteen adults and a few children met with the missionaries for prayer, and on Monday evening a meeting for consultation was attended by sixteen men, who assured them that there is now much more freedom of thought and discussion in that city than ever before. The Russian power had, for many years, inspired all classes in that section of the country with dread, so that Protestantism there has had but a feeble and uncertain growth. Mr. Trowbridge now writes:

The near approach of the Russian forces during the late war, Kars being only four days distant, and the fall of that place, practically closed missionary operations in this city for the time being. Erzroom was therefore abandoned by the missionaries two years ago, but not at all with the idea that the labor performed here had been lost, or that the station would be entirely given up. The position of the city is too central, and the Armenian population is too large, to permit us to think of allowing operations here entirely to cease.

The minds of men, at present, are being freed from the bondage of fear in which they have so long been held. We have been repeatedly assured, by those friendly to the truth, that they have now no hesitation in acknowledging themselves Protestants, and that they are known and treated as such; whereas, before the war, if a man avowed himself a Protestant, he must be prepared to endure the loss of business and of property, and to meet insult, abuse and persecution on every hand.

One other important cause of the present freedom of opinion should be mentioned, viz: that the Roman Catholics are making strenuous efforts to establish, throughout this region, the power of the Pope. At Erzroom, they are building a beautiful church, and we learn that in the regions of Moosh and Van, their emissaries are busy and successful. The present, therefore, is a favorable time for entering the field, and sowing broadcast the good seed of the Word. The harvest is truly great and ready for the

sickle; where, alas, are the reapers? Our trust is alone in God, and our prayer is, that he will raise up and send forth the laborers.

As the result of our consultations, we have decided to locate the only native preacher we have at our command, in this city. He has been in the seminary at Bebek, and is much esteemed by the Protestants here, and by others friendly to the truth. He will open a school and take charge of the services on the Sabbath.

We are perfecting our plan of operations for the coming year, and expect to leave here next week, for Khanoos, two days distant to the south. Soon after our return from Khanoos, we hope to set out on our long tour through the southern and eastern portions of the district. You can readily conceive that we feel the need of your prayers. The work given us to do, is far beyond our strength, unless we shall be specially sustained by divine grace.

Monday, July 26.—Yesterday morning Mr. Dunmore preached in Armenian, when there were thirty-one adults present. In the afternoon, I preached in Turkish, to a congregation of twenty-five adults and twelve or fifteen children. At a meeting held last Thursday evening, twenty-six adults were present. These facts encourage us, as we had little or no expectation of finding *any* persons here who would be bold enough to attend our meetings. Those who come are evidently somewhat undecided and fearful. To-day a school will be opened in the house we occupy, and to-morrow we expect to leave for Khanoos.

Visit to Khanoos.

This visit was designed to afford aid to the brethren at Khanoos, who have been called to endure much persecution, in settling difficulties which had arisen; and also for consultation with pastor Simon, respecting other portions of the field. The missionaries reached there Wednesday, July 28, and Mr. Trowbridge writes:

The brethren were exceedingly busy, gathering their harvests of wheat and

barley; yet during our stay we had much pleasant intercourse with them. After working hard all day, they were glad to come and spend an hour and a half or two hours each evening, narrating the story of their trials, or listening to words of advice and comfort. The result of our visit was in all respects satisfactory. We made arrangements to complete a place of worship, operations on which had been suspended in consequence of the opposition of the Armenians. This result will no doubt exert a good influence, by convincing the Armenians that the Protestants, though few and feeble, are still supported by sympathizing friends. On the Sabbath, after the morning service, we baptized five children. The audience was as large as could be comfortably accommodated in the small room where services are now held.

Proceedings of the Bishop at Erzroom.

On Monday the missionaries started on their return to Erzroom, where they arrived the next day, accompanied by pastor Simon. The letter says:

The brethren met us with the story of what occurred last Sabbath, which was briefly as follows:—One of their number, having heard that the bishop was about to denounce all those who attended our meetings, went to the Armenian church in the morning to hear what he might say. After the ordinary services of the church had been performed, the bishop began by saying: "There is a set of vagabonds here from Arabkir, many of whom are declared Protestants, and all of whom are Protestants at heart." Having poured forth all manner of abuse upon the persons thus referred to, he continued: "I have pledged myself that not a Protestant shall remain in this region, and I have commanded all under me to aid in crushing this sect. We are ready to shed our blood to accomplish this object." After much vituperation, he dismissed the congregation. In the mean time, about fifty persons had as-

sembled quietly, at our place of meeting, to listen to a sermon by our native preacher, Baron Hohannes. As the result of the bishop's declaration and abuse in the morning, quite a large number of boys and young men assembled in front of our house, and when the meeting was dismissed and the Protestants left, they were met by shouts of derision and insult. Stones were thrown at them, and they were followed by the crowd far down the street, until they separated to go to their several homes. The crowd also stoned our house.

This demonstration has created no little stir in the city, and has excited the indignation of the sober and respectable Armenians to a high degree. The bishop himself is an old persecutor of the Protestants. He was formerly at Arabkir, where he distinguished himself by the same disgraceful conduct that he is now exhibiting here. When Messrs. Richardson and Peabody left Erzroom, this bishop congratulated himself on having driven Protestantism from the city. We are informed, by reliable authority, that on hearing of our arrival, and of our intention to resume operations, he was thrown into an uncontrollable rage, and could not find words to express his indignation. The poor man might spare himself all these outbursts of malice, if he would remember the wise words of Gamaliel—"Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

We have laid the case before the English consul, who promises us that he will do all in his power to protect the Protestants in the enjoyment of their own religious services, and we feel assured that he will keep the promise.

The state of things at Erzroom is such that it seems important for us to remain here somewhat longer than we had proposed. We hope still, however, to leave here before the end of this month.

CONSTANTINOPLE.

LETTER FROM MR. SCHAUFFLER, SEPTEMBER 8 AND 13, 1858.

IN this communication, Mr. Schauffler mentions several incidents illustrating specially the state of feeling among Mohammedans. He first refers to a Mussulman who had, for some months, been quite regular in his attendance upon preaching, and had recently requested baptism. The acquaintance with him, in regard to his personal religious experience, not having been sufficient, he was "put off for the present," as to this request, but had been employed by Mr. Schauffler to aid him in revising the New Testament for the Turks.

Diminished Call for the Scriptures.

With reference to present openings for disseminating the Scriptures among Mohammedans, our brother writes:

It is due to the truth, as well as to the friends of the missionary work in Turkey, to acknowledge the reaction which has taken place during my absence, in regard to the sale and dissemination of the Scriptures. The number of New Testaments sold is small in comparison with what it was before I left. The people have been warned against buying and reading this book, by their ecclesiastical guides and rulers, in several of the mosques, perhaps in all, at the Capital. In several mosques also, the honor has been done to Mr. Williams, to warn the people against contact and conversation with him. In all this, however, I see no discouragement, but contrariwise. Let the following particulars be realized, and the difference between the present and the former state of things will soon be felt. (1.) The Mohammedan Imams and Ulemas are obliged to resort to moral suasion, warning and entreaty. The matter is not managed now by public proclamations; no threats of persecution are employed; the government takes no responsibility in these measures; the police has nothing to do with them. (2.) Although the sale of the New Testament has been much reduced, there are purchasers, and those

who buy, still do it publicly, fearing no civil penalty. "Why do you buy this infidel book?" says a bigot to a Mohammedan purchaser of the New Testament. He replies: "I chose to buy it, and with *my own* money;—you are welcome to mind your own business;" and the matter ends. (3.) We hear of no search made for the books already abroad among Mussulmans. No New Testaments have been burned yet, that we know of, by the Turks, to match the zeal of the Greek or Catholic priests and bishops, who have burned thousands of them.

Disposition of the Authorities.

The following incidents are of special interest, as illustrating the apparent disposition of some at least among Turkish officers, to conduct honorably and impartially towards those who may be seeking after the truth.

Not long ago, (before Riza Pasha came again into power,) the Minister of Foreign Affairs observed to Mr. Brown, relative to Mr. Freeman, (or Tirhat Efendi,) that he could return from Malta without danger; he should be protected in his religion and his rights.

You have probably been informed of the case which made considerable noise in Damascus, some time ago. A Mohammedan became a Christian, and was, in consequence, put into the prison. The matter being referred to the Sublime Porte, the decision was, that the man should be released and remain unmolested; but as Damascus was a sacred city, he should remove to another place of residence. With this little peace offering to Islamism, the Porte had doubtless the benevolent and prudent purpose, of removing the man from the fanaticism of the Damascus population, among whom they had no means of effectually protecting him.

A similar case has happened here, during my absence. A Mussulman and his wife had made Mr. Williams's acquaintance, read the New Testament and desired to become Christians. They wanted also to remove to Bebek, and evidently

were under the impression, that they would be furnished among us with temporal employment and support. Mr. Hamlin objected to the steps which Mr. W. was inclined to take in favor of the inquiring family. The man then went to the Catholics of our village, the Jesuit College, and was baptized there, receiving the name of Prospire. But he came again, and still wished to be employed by us, in some way. His former situation had been comfortable, but Mr. H. could not employ him, and was unwilling to have the family throw themselves upon him. Mr. Williams then spoke to the Dutch Charge d' Affaires, and begged him to employ the man in connection with the palace of the embassy, now in course of construction. That kind gentleman spoke to the undertaker of the building, and he employed him as a carrier of stone and mortar, for which only fifteen piasters, less than fifty cents, is paid per day. The man readily consented to the humbling task, and conducted so faithfully that his wages were raised somewhat, and he was made, and is now, doorkeeper and receiver of materials, which is a place of trust. But the kavasses of Turkish officers, in the employment of the embassy, contrived to have him arrested as he once stepped out into the street, by a Turk to whom he owed three thousand piasters.

When Mr. Williams heard of this, he sought him for a whole day, in several prisons, but could not find him, and greatly feared that he had been secretly dispatched. The next day, however, he found him, in the regular prison for such cases, and where he had sought him in vain the day before. The solution was as follows: The man was arrested by the creditors, accompanied by several police men, and brought to the proper authorities. "Sir," said the creditor to the Pasha, "this man has been a Mohammedan heretofore, and now he has become a *giaour*, or infidel." (Not a word about the debt.) "Who has asked you to bear witness to this man's religion?" the

Pasha asked; "does he owe you any money, or what complaint have you against him?" "Yes, Sir, he owes me three thousand piasters," was the answer. "Do you owe him that sum?" "Yes, Sir," the prisoner replied. "Well then, go and seek a kefil (or guarantee) and go about your business, and see that you pay the debt as soon as you can," was the prompt decision of the Pasha.

The whole day during which Mr. W. could not find the man, he was going about the city, accompanied by a police officer, to seek bail; but finding none he returned to prison. Mr. Hamlin having consented to guarantee the sum of one hundred piasters monthly, to be paid to the creditor, which sum was to be taken out of the man's earnings, Mr. Williams went and became surety for him. The creditor accepted the rate of only fifty piasters per month, and the man was released and is now attending faithfully to his vocation. You see that the authorities have acted honorably. It is remarkable, also, that the Turkish creditor was willing to release his apostate debtor on so easy terms, and especially that he was so willing to accept the bail of another and very notorious deserter from the religion he himself professes. How different would the issue of such a case have been four years ago! The wife of the man is now living with a family of Mohammedans to whom she is related, waiting for the time when she can again join her husband.

Other Cases of Interest.

September 13. To day Mr. Williams brought a very interesting man to my house. It was, indeed, no other than the Mohammedan who delivered Mr. W. and his family from confinement in the Smyrna quarantine, into which they were put when first fleeing from Constantinople to Malta. He has since become a serious inquirer, and so far as I can judge from one interview, may prove to be a truly converted man. He is wealthy, but cannot read, and could seek the

truth only by standing outside the chapel, at the windows, when Mr. Dodd was preaching to his little Smyrna congregation; or by hearing his wife read, who seems to be more learned than he. I was delighted in hearing him tell how he used to shut himself up in a little room, and pray to God in secret for light and help. At present he is living here, and I hope to see him again.

Another case referred to, was mentioned to Mr. Schauflier by a Russian gentleman of high standing. A young Mohammedan applied to this gentleman some time since, to be received to the Christian church. He was at first put off, but applied again, and appeared so sincere and artless that he was sent to Russia, where he was instructed in Christianity, probably by persons of education and not by ignorant priests, and baptized.

"And now," Mr. Schauflier writes, "this new member of the Russian church, manifests no other desire than that of going among his benighted countrymen, and teaching to them Jesus and his salvation. I suggested to have him sent among the Nogai Tartars in the Crimea. 'Yes,' the gentleman replied, 'or we may send him to the Caucasus, to preach to the Ishirkassians.' What a blessed solution of that hopeless and ruinous struggle, if the Russians should *preach the gospel* to the Ishirkassians, and they should receive it, and both nations unite in serving Christ!"

~~~~~ *A R A B K I R.*

LETTER FROM MR. POLLARD, AUGUST 20, 1858.

THIS letter is occupied mainly with an account of incidents which occurred, and of places visited, during a journey, in June and July last, from Constantinople to Arabkir, by way of Trebizond and Erzingan. Many of the statements are of interest and value, as serving to indicate, in connection with other statements of like character, from various portions of the Turkish empire, how extensively the people of that empire are in good measure prepared to welcome and appreciate the labors of missionaries and their helpers. Who shall estimate the good which might be done there, within a short period, if the church were ready vigorously to follow the leadings of the providence of God.

Mr. Pollard left Constantinople in the Turkish steamer "Kars," on Saturday, June 19, and arrived at Trebizond, Wednesday

morning, June 23. "The evening of the day I arrived," he says, "was the time for the regular weekly meeting of the Protestant brethren. I was very happy to meet with them, and relate something of what we had heard respecting the Lord's doings in this land, and the glorious outpouring of the Spirit on the American Zion. They seemed deeply interested and greatly encouraged by what they heard, and were very desirous that I should spend some days with them; which I should have been happy to do, had circumstances permitted."

A Turkish Village.

We left Trebizond the following morning in a driving rain, (which, fortunately for us, continued but a few hours,) and for several days were traveling over the mountains, which in some places were so high that we found snow in our path. The next Sabbath was passed at a small Turkish village named Khour. This is not in our field, but you may be interested to hear something of it, and of the Sabbath which we spent there. In the morning, Sarkis (my servant) and myself being alone, we passed an hour in reading the Scriptures, singing and prayer together, and found the Lord ready to fulfill his promise, that where even two should meet together in his name, he would be with them. After this, as Sarkis sat reading the New Testament by himself, two young Turks came in and requested him to read aloud, that they might hear. He did so, at the same time translating and explaining. They listened attentively, asked questions upon what was read, and seemed pleased with it. One of them said he would be glad to receive a copy of the Testament in his own language, but we had none to give him.

Soon after a Greek came in, a kind of traveling merchant, who understands the Armenian language. I conversed with him a while, when our cartigee, who was a Kuzzel-bash, came in, and was interested enough to request Sarkis to translate into Turkish what I said, that he might understand. This he did, and

also preached himself. Five or six persons were present, including the Moolah of the village, who is their religious head. They listened attentively until it was past noon, when food was brought for us to eat.

After dining, being desired to speak still further respecting these new and strange things, we took the Testament and read the account of our Savior's crucifixion, from John's Gospel, and for an hour and a half longer, we continued to preach to them Christ crucified; rejoicing to do it, especially in a place where perhaps Christ was never before named, and which no missionary of the cross had ever visited. In the evening the Greek came in again, desiring to talk more with us and bid us "good by," as we expected to start early in the morning. He seemed quite an interesting and well-disposed man, and the preaching of the gospel he evidently did not consider "foolishness." We trust he will carry some knowledge of the truth to his native city, and impart it to his friends and neighbors. He promised that his children should learn to read, and should learn "the gospel." Though we conversed until a late hour, he was desirous to remain until we united in prayer, and then bade us an affectionate farewell.

Erzingan—A fine Prospect.

On Tuesday, the fifth day after leaving Trebizond, we arrived at Erzingan. This we found to be a much larger city than we expected, situated in the midst of a wide and beautiful plain, containing, as I was informed, 10,000 houses, and surrounded by three hundred and sixty villages; those on the plain being Armenian and Turkish, and those to the south, among the mountains, Koordish. These Koords have in times past been of a rebellious character, and we heard of one Pasha who went against them with a large force, and found them rather difficult to deal with. We heard much, at different places on the road, of robber-

ies recently committed, and were frequently warned against them; but though we were not with a caravan, and had no armed guard to protect us, there being besides myself, only the cartigee and my servant in the company, we met with no difficulty on the road. The Lord, we trust, was with us, and we feared no evil. When we were approaching Erzingan, descending from the north, a very grand sight was presented to us, such as I think I had never seen before. The city, in the centre of the plain, which is about nine miles in width and many times that distance in length, extending from east to west; the villages around, about forty of which could be seen at one time; the Euphrates winding its way among them; the lofty mountains on the south, covered with snow, which remains upon them the greater part of the year, and is visible also upon mountains to the east and west,—all together presented a very picturesque appearance.

A Field for Missionary Effort.

What a field is this, thought I, for missionary labor! And I much regretted that I had not previously been able to visit the place, and that a native helper could not be permanently stationed there. Some of our helpers have visited the place occasionally, but there has been no one there to reside permanently. How much surprised and gratified was I, therefore, on arriving at the city, to be informed that two helpers had recently arrived from Arabkir. They were informed of our coming, and soon entered the room which we had taken at the khan. It seems that they had been sent by Mr. Richardson to make a tour in this region, to visit this and other places, not knowing that the door was open for them to take up a permanent residence here. Having difficulty in finding a house at Remakh, where they first went, they came to this place, and their steps seem to have been directed by that Providence which had been preparing the

way for them, and for the preaching of the gospel in this great city.

Friends were found, some from the region of Arabkir, one from Mashkir, one from Ansherteg, and others who were natives of the place, who in various ways had obtained some knowledge of the truth, and welcomed our brethren on their arrival. They had rented a room in a house which belonged to a Turk, without any trouble. Numbers came to visit them, and on the Sabbath previous to our arrival, a small company met with them in their room, for religious worship. During the week following others were conversed with, and invited to meet them on the next Sabbath, which they promised to do. I visited the shops of several who had shown themselves friendly, and they expressed an earnest desire to have a missionary to reside among them. One man went so far as to think it more important for a missionary to reside here than at Arabkir. Taking into view the city and the villages in the immediate vicinity, where the way is opened for preaching the gospel and the work has somewhat progressed, there may be even a wider field than in the immediate vicinity of Arabkir; but when we take into consideration Malatia, a city of about equal importance to the south of us, and the other out-stations, Arabkir is the most central for the whole field, and the best place for the residence of the missionaries as now situated. But how can the work be carried on as it should be in an out-station, which is some four days, or more than one hundred miles, distant from us, and demands so much labor? Unless supplied with missionaries, Erzingan must be in great measure neglected, or, in endeavoring to supply it, we shall be constrained to neglect places which are much nearer to us.

A Helper to remain there.

But we trust that the door is now open, so that a helper at least can be permanently employed there. Indeed, the prospect was so encouraging that

one of the brethren seemed fully determined to remain, and that too, alone, if permission should be given him. The other, who has been for some months attending the school taught by Baron Marderos, is desirous to return when the school again commences, to enjoy the opportunity of further study, and fit himself for greater usefulness in future life. One old Turk, a merchant from Arabkir, who does business in this city, though I do not remember to have seen him before, offered to let me, or our helpers, have as much money as we might want, and receive his pay through his partner at Arabkir. This will be quite a convenience, as it will save the risk of sending money; and it shows the friendly feeling of the Turks towards us and the confidence they have in us. This Turk also inquired if we were building a chapel at Arabkir, and when told that we were, he said: "I am glad of it."

Baron Garabet, who is expected to remain for the present at Erzingan, is the one who was sent to Ansherteg, to make an opening at that village. He did not succeed, however, in obtaining a house there, and was sent to Dsag, where a difficulty of the same kind occurred in respect to obtaining a house. One house it was thought might be hired, but the owner resides in Aleppo, and some time must elapse before a letter could go to him and an answer be received. In the mean time, while waiting for an answer, Garabet was sent on this tour. And considering the state of things at Erzingan, the wide field, and the favorable prospect presented, it seems to be a most providential circumstance that he was not permitted to settle down in a small village, where his sphere of labor would have been much more contracted. Not only did there appear to be an interest felt by some in the city, but respecting the Koords also there had been a story in circulation, that six or seven hundred were ready to declare themselves Protestants, and were only deterred by fear of the Turks.

The story may have been exaggerated, yet it would appear that there must be some foundation for it; and the Lord may open the way for the entrance of his gospel among this rude people in that region, in as surprising a manner as he has in some other parts of the field. I left Erzingan Wednesday afternoon, June 30, very thankful that I had been permitted to visit the place, and that we had been prospered on our journey hitherto.

Mr. Pollard's Route.

It was for the purpose of visiting this and other places on the road, that I chose to come by way of Trebizond rather than by Samsoun, which is the usual route. And though it was an untried way, no missionary having come through from Trebizond to Erzingan direct, or any European traveler that I am aware of, and though some feared that it might be difficult and dangerous, and I knew not but it might be longer than the other route, yet as it seemed to be the ordering of Providence, I determined to come by this road. And I was prospered far beyond my expectations. The road, with the exception of that part near Agn, was not, as a general thing, more difficult than the other route. If it was dangerous we came unharmed, though we passed through a Koordish region, and twice stopped by night at Koordish villages. Instead of being a longer way, we spent three days less in traveling than we did when we went from here by the Samsoun road; and some travelers who left Constantinople at the same time we did, and came by that road, arrived at Arabkir several days later than we. We reached here on Monday, July 5, having spent, in traveling, four days after leaving Erzingan, and nine days after leaving Trebizond.

Agn—Arabkir.

The last Sabbath before our arrival we spent at Agn. This city, as has

been represented in previous communications, is one of the most wealthy and worldly in this region, and therefore a harder field than some others. Our helper there has been encouraged, and assisted in his work, by the arrival of Baron Alexander from Arabkir, who is a physician, and a member of the church at this place. Having been called to Agn to attend upon a sick friend, he has spent some months there. He visits, with Baron Garabet, many families in the city, and does good not only by his advice and prescriptions, where they are needed, but by preaching the gospel wherever he goes; and we hope he may be, not only in a physical but also in a spiritual point of view, a physician to many, both in the city and in the villages which he and our helper have visited.

On arriving at Arabkir, we were glad to find that the building of the new chapel had been progressing prosperously under the direction of Mr. Richardson, who has been untiring in his labors for the accomplishment of the work, thus hastening the time of its completion and saving expense in the erection of the building. The brethren have also undertaken to erect a building on the same premises, which will contain two large and convenient rooms for the use of two of our schools. This, it is estimated, will cost two hundred and eighty dollars, of which forty were contributed by one of the Protestants, and twenty by another. Others have given according to their ability. Those who could not give money, have given a tree from their garden, or some days or weeks of labor.

Recent Intelligence.

FUH-CHAU.—Mr. Doolittle writes, that on the 15th of August, three girls and a young man formerly connected with his school, were baptized and admitted to the native church. The church had been constrained to excommunicate the teacher, who was baptized in April, 1856. Another fact mentioned, much more pleasant than the last, is

the marriage, in a Christian manner, of a church member to the girl to whom he was engaged, according to the usual Chinese custom, some years ago, before he became a Christian. He has conducted himself, Mr. Doolittle says, in all this matter, "in a manner creditable to his judgment and his piety." "We trust this Christian marriage will do much towards showing the people here, how false are several ridiculous and shameful reports in circulation, respecting the marriages of natives who have embraced Christianity."

MACAO.—Mr. Bonney wrote from Macao, July 24:

We have been annoyed this week, and our fears excited, by the hostile measures of the Chinese Mandarins in this vicinity. They have sent notice to all the village elders, to inquire what persons from each village are employed by foreigners in Macao, or doing business there, and order them to leave the place. If they do not comply, their relatives in the country are threatened with fines, imprisonment, and even beheading. Many Chinese have removed—servants, shopkeepers, and laborers. Our little servant boy has gone home by the order of his parents, and a Chinese man who cooks for us has given notice that he must leave at the end of the month, or his family will suffer. The washmen have also begun to decline washing. These are non-intercourse measures arising from the war.

On the 21st of July, Mr. Bonney states, five thousand Chinese made a simultaneous attack on the East and West gates of Macao, at three o'clock in the morning. "They were repulsed, with a loss of five hundred killed." July 28 he writes: "The removal of Chinese shopkeepers, in large numbers, continues to-day, much to the inconvenience both of foreigners and of Chinese. This new regulation of the Chinese gentry and officers is very unjust and oppressive." "August 2. To-day our Chinese cook left. A servant boy who has neither father nor mother remains, because the Chinese officers cannot get hold of him. A proclamation has been issued by Governor Bowring of Hong-kong, which we hope will remedy the present evil." "August 7. Yesterday our Portuguese Governor received a dispatch from Wang, the Imperial Commissioner, which was of a pacific character, and gives hope that he will countermand the hostile measures of subordinate mandarins in these quarters. Canton province will probably be the most difficult place for carrying into effect the new treaty."

MADURA.—Mr. Herrick wrote from Tirumungalum, July 8. There had been little change in the numbers connected with most of his village congregations since his last

report. Some members had suffered from the scarcity of food, and some weavers had been obliged to remove to other places for want of work, the same cause which had occasioned a scarcity of provisions having occasioned also a scarcity of cotton. One member of the church had recently died. The wife and the mother of a man who was received to the church in March now desire admission, and will probably be received soon. "On the last Sabbath," Mr. Herrick writes, "the Lord's supper was administered at Tirumungalum, and two men, belonging to a congregation twelve miles distant, were admitted to the church." On a recent tour in the villages he had also administered the Lord's supper twice, and admitted a poor widow woman to the church.

Mr. Taylor wrote from Mandahasalie July 26: "I have returned from the hills well, and find a good, quiet, and general work going on among the people, in which I cannot but recognize the hand of God. It promises to increase knowledge generally, bring a few more hundreds under instruction, and quicken believers." Two days later he adds: "Evidence is increasing of a good and widely extended movement among the people. We shall be forced to ask and receive *much more* money from home, or change our mode of operations."

Mr. Rendall, of Madura, mentions the organization, July 30, of a church at Dindigul, with twenty-two members, called the Dindigul Central Church, and the ordination of Mr. Savarimuthu as its pastor. He writes:

The exercises were of a deeply interesting character, and the interest manifested by the church, and the attention given by those who attended as spectators, were very gratifying. There are now two churches connected with the Dindigul station, besides the church at Pulney.

The exercises, on the ensuing Sabbath at Dindigul, were also very interesting. Eight persons were received to the church on profession of their faith in Christ. One of these had been excommunicated for some time. There have been eighteen persons received to church privileges at this station during the year. Quite a large number also have been added to the congregations, so that now the number of persons connected with the Dindigul station is as great as it was in the beginning of the year, before Pulney was constituted a separate station. I visited two important congregations, eight miles east of Dindigul, and was very much pleased to notice the progress made by the people in knowledge, and in the interest which they take in religion. In view of the progress of the work at this station, we have reason to thank the Lord and take courage.

Mr. Chandler writes me, that three persons were admitted to the church at Silquirputty, at a communion season held last Sabbath.

Three persons were also received to the church at Kelamatur a few weeks since. Mr. Burnell also reports one addition to the church at Malur. Mr. Taylor writes me that there is a movement favorable to Christianity, now going on among the Naiacks, in several villages connected with his station.

Mr. Little being absent from his field, on account of ill health, Mr. Rendall now has the charge of the Tirupuvanam station. On this topic he says: "I enter upon the care of this station with the feeling that there is a wide door opening for the spread of the gospel in this part of our district, and with the hope that there will soon be some one from America to enter the field, and labor to carry on the work as I cannot, whilst attending to the duties of my own station."

AHMEDNUGGER.—Mr. Barker writes from Khokar, September 1:

You, and all who pray for the progress of the work of the Lord here, will be glad to learn that perfect quiet has been restored, and that the fear of robbers, which for many months kept my family in Ahmednuggur, has now passed away. I am no longer alone. The rain ceased to fall the latter part of July, and I resolved to try the experiment of moving my family hither, even though the rivers were not fordable. That experiment has been successful. We arrived here safely on the 13th of August, rejoicing in the hope that the problem of our being able to live here in the rainy season is somewhat satisfactorily settled. If we are blessed with health, (and we are so abundantly, at present,) I think we can stay here through the year, and in this prospect we are greatly rejoiced.

NESTORIANS.—In a letter dated September 13, Mr. Breath again refers to the Khosrowa case, spoken of in his letter of August 31, and to political movements which may have a bearing on that case, and on many other interests. He writes:

The Debbeer at Tabreez promises redress in reference to the matter recently reported. He states that he did at first instruct Askar Khan to punish the offenders at Khosrowa, and he supposed that he had ordered it done; but as it was not done he will send his own man and take a bond, pledging good behavior for the future towards our helpers, on the part of the people of Khosrowa.

But in consequence of events that I will now relate, it is doubtful whether this will be done. On the 30th of last month, the King sent a note, in his own handwriting, to the Sadr Azam (prime minister) telling him that he was removed, and that he must confine himself to his house until further orders. A strong guard was placed about his house to enforce this. The Vizier Nezam, and the Debbeer at Tabreez, were also removed, but subsequently restored temporarily—(the report now is that the Vizier Nezam has been seized). The King says that he shall henceforth dispense with a Sadr Azam, that there

shall be, instead of the old order of things, heads of departments, and these heads of departments shall constitute his council, to be presided over by the Kaim Mekam—formerly the ruler at Tabreez.

SOUTHERN ARMENIANS.—Mr. and Mrs. Powers reached Antioch, their present station, September 8, having been prospered in all their journeyings, and were "exceedingly happy to be at home again in the East."

Mr. and Mrs. Schneider, who sailed from New York for Liverpool, August 12, reached Constantinople, October 1, on their way to Aintab.

NORTHERN ARMENIANS.—A line from Mr. Ladd announces his arrival at Smyrna, with his wife and children, October 12, after a pleasant but protracted voyage from Boston. Mr. Ambrose, on his way to the Nestorian mission, was with them. Mr. Riggs left the company at Malta, to go by steamer to Constantinople.

Mr. Hamlin wrote from Constantinople, October 6:

There seems to be some excitement among the Turks, which you will interpret, I think, as an indication favorable to the progress of the truth. There have been, here and there, some burnings of the New Testament, not publicly but in private, or in small assemblies of fifteen to twenty persons. Among Muslims themselves a vehement debate has repeatedly arisen as to the moral character of the act. Some have approved, others have most decidedly condemned it; some affirming that the New Testament is the word of God, others even that it is holier than the Koran, etc. What has struck us, as particularly worthy of remark, is the bold and decided manner in which orthodox Turks have declared: "It is the word of God, and to burn it is a sin."

GABOON.—In a letter dated August 11, Mr. Pierce refers to the danger that the Presbyterian mission at Corisco will be greatly annoyed, if not broken up, by the measures of the new Spanish governor at Fernando Po, and mentions the kindness of French officials to the missionaries at the Gaboon, as presenting a pleasing contrast. The captains of one or two steamers have taken our brethren up the river when they have had occasion to go; and when Mr. Best wished to return from Nengenenge, a boat with armed men was sent to accompany him past a point where the natives had manifested hostile intentions.

Mr. Jack wrote from Nengenenge, August 11. "We are quite happy," he says, "in our work, and I find plenty of work to do. Our school is small, numbering only eight boys." He usually visits three or four places on the Sabbath, "hunting up the people,"

and presenting the truth to them at their own towns. "They do not love the truth, and will not leave their towns to hear." "The king's or head-man's house generally serves for a church, which we are pretty sure to find at our disposal for an hour; but, alas, the house is not always filled with hearers. Sometimes but very few come, and a part of them go away before the service is through."

Home Proceedings.

EMBARKATIONS.

Rev. William Hutchison, of Chester, Pennsylvania, and Mrs. Foresta G. Hutchison, of New Haven, Connecticut, sailed from New York, October 7, by steamer "City of Washington" for Liverpool, on their way to join the Northern Armenian mission.

Rev. Aldin Grout and Mrs. Charlotte B. Grout, of the Zulu mission, with four children, sailed from Boston, October 28, in the bark "Gemsbok," for Port Elizabeth, returning to their mission.

DONATIONS,

RECEIVED IN OCTOBER.

MAINE.

Kennebec co. Conf. of chs. B. Nason, Tr.	
Hallowell, Cong. ch. and so.	41 26
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Alna, m. c. 5; Miss M. A. N. 10;	15 00
Bath, Central ch. m. c.	22 00
Waldoboro', S. Morse,	5 00—42 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, 1st cong. ch. and so. 70;	
Central ch. a friend, 3;	73 00
Brewer, 1st cong. ch. and so.	9 84
Monson, Cong. ch. m. c.	18 00—100 84
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Limerick, Cong. ch. and so.	57 30
	241 40

"A friend,"	300 00
Belfast, 1st Cong. ch.	12 00
Castine, Trin. s. s. teachers and adults,	24 50
Frankfort, S. E. B.	1 00
Orland, John Buck,	20 00—357 50
	598 90

NEW HAMPSHIRE.

Cheshire co. Aux. So. D. W. Buckminster, Tr.	
Fitzwilliam, m. c. 5; gents. asso. 19; la. do. 47,50; Dexter Whittemore to cons.	
ARTHUR DEXTER WHITTEMORE and THOMAS DEXTER JENKINS H. M. 200;	271 50
Grafton co. Aux. So. W. W. Russell, Tr.	
Bethlehem, Two indiv.	4 00
Hanover, Dartmouth Coll. cong. ch. and so. (of wh. to cons. Prof. JAMES W. PATTERSON an H. M. 50;)	67 00
Littleton, Cong. ch. and so. m. c. 9,12; W. B. 10;	19 12—90 12
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Hollis, Cong. ch. and so.	54 59
Milford, do. to cons. Rev. S. C. KENDALL an H. M.	54 50—109 09

Strafford Conf. of chs. E. J. Lane, Tr.		
Dover, 1st ch. and so. 5; m. c.	5,65;	
Rochester, Cong. ch. and so.	21 00—31 65	
Sullivan co. Aux. So. N. W. Goddard, Tr.		
Acworth, Cong. ch. 14,08; m. c.	6,25;	20 33
Claremont, Cong. ch. bal. 4,17; m.	c. 33,67; la. asso. 40,80; gents.	
do. 39,25;		117 89
Meriden, A. Wood,		4 60
Plainfield, Ch. and so.	20 00—162 22	
		664 58
Lancaster, Cong. ch.		4 00
		668 58

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.		
McIndoes Falls, Ch. and so.		16 00
St. Johnsbury, "Friends," 150;		
2d cong. ch. and so. m. c. 68,75;	218 75—234 75	
Chittenden co. Aux. So. E. A. Fuller, Tr.		
Westford, m. c.		36 00
Williston, Cong. ch. and so. 13;		
E. S. 10;	28 00—61 00	
Orange co. Aux. So. L. Bacon, Tr.		
Fairlee,		8 00
Thetford, "A thank off."		1 00—9 00
Rutland co. Aux. So. J. Barrett, Tr.		
Fairhaven, Cong. ch. m. c.		6 00
Windsor co. Aux. So. J. Steele, Tr.		
Ascutneyville, A friend,		10 00
		323 75
Granby, L. E. Rice,		1 60
Manchester, Cong. ch. and so.		120 13
South Hero and Grand Isle,		15 00—136 13
		459 88

MASSACHUSETTS.

Berkshire co. Aux. So. H. G. Davis, Tr.		
Adams, Ch. and so.		55 39
Monterey, Cong. ch. and so.		18 75
Pittsfield, 1st cong. so. m. c.	154 22—228 36	
Boston, S. A. Danforth, Agent,		104 63
Brookfield Asso. W. Hyde, Tr.		
Brimfield, (of wh. fr. SAMUEL A.		
HITCHCOCK to cons. him an H.		
M. 100;)		204 74
Charlton,		92 50
Dana,		30 75
Dudley,		92 68
Hardwick, (of wh. to cons. WIL-		
LIAM MIXTER an H. M. 100;)		172 00
Holland,		18 45
New Braintree,		144 49
North Brookfield, 1st ch.		500 00
Oakham,		326 24
Southbridge,		222 12
Spencer,		325 83
Sturbridge, to cons. DAVID WIGHT,		
Jr. an H. M.		194 09
Ware,		737 52
Warren,		107 03
West Brookfield,		106 70
West Ware, to cons. SAMUEL A.		
WOOD an H. M.		104 91
		3,380 10
Ded. for printing,		50 00—3,330 10
Essex co.		
Andover, West par. for debt, 1;		
Sem. miss. cabinet, 1,28;		2 28
Salem, Tab. ch. and so. 15; m. c.		
14,23;		29 23
West Andover, Peter Smith, 100;		
"new disciples," 10,50 for debt, 110 50—142 01		
Essex co. North Aux. So. J. Caldwell, Tr.		
Georgetown, NATHANIEL COFFIN,		
to cons. him and Mrs. NATHAN-		
IEL COFFIN H. M.		200 00
Groveland, Cong. ch. and so.		
40,50; la. benev. so. 7,25;		47 75
Newbury, 1st cong. ch. and so.		26 03
Newburyport, North so. a lady,		13 00
West Newbury, Cong. ch.		74 09—360 90

Essex co. South Aux. So. C. M. Richardson, Tr.		
"A friend,"		1 00
South Danvers, Cong. ch. and so.		
m. c.	23 74—29 74	
Hampden co. Aux. So. C. O. Chapin, Tr.		
Agawam, 1st par. 11,45; m. c.		47 95
36,50;		
Blandford, Gents. benev. asso.		
40,75; la. do. 49,51; m. c. 14,64;		104 90
Chicopee, 1st par. 70,80; m. c. 39;		109 80
East Longmeadow, Cong. ch. and		
so.		22 08
Holyoke, 1st cong. ch. and so.		
18,97; m. c. 18,54;		37 51
Longmeadow, Gents. benev. asso.		109 15
Ludlow, 1st cong. ch. and so.		43 05
South Wilbraham, Cong. ch. and		
so. 13,55; m. c. 6,65;		20 20
Springfield, South ch. 345,40; Oli-		
vet ch. 17,60;		363 00
Westfield, 2d cong. ch. to cons. E.		
L. CLARK an H. M. 136,86; a		
young convert, for debt, 1;		137 86
West Granville, m. c.		20 87
West Springfield, 117,95; m. c.		
28,25;		146 20—1,167 57
Hampshire co. Aux. So. S. W. Hopkins, Tr.		
Northampton, "A friend,"		5 00
Harmony conf. of chs. W. C. Capron, Tr.		
Annual meeting collection,		86 37
Mendon,		9 60
Millbury, 1st ch. and so. m. c. 15;		
a friend, 2;		17 00
Webster,		162 25
Westboro', Mrs. Lucy Sibley,		50 00
Whitinsville, Cong. ch. coll. and		
m. c.		389 71—654 33
Middlesex co.		
Auburndale, Cong. ch. and so. m.		
c.		145 75
East Cambridge, Evan. cong. ch.		
m. c.		12 13
Malden, Ortho. cong. ch. and so.		
to cons. Rev. CHARLES E. REED		
an H. M.		80 00
North Cambridge, Holmes Chapel,		21 00—261 88
Middlesex North and vic. C. Lawrence, Tr.		
Ashby,		12 88
Groton, m. c. wh. and prev. dona.		
cons. JOSEPH F. HALL, Jr. and		
NORMAN SMITH, M. D., H. M.		72 41
Harvard, 60,15; "a friend," 30;		90 45
Lunenburg,		20 25
Pepperell,		52 79
Townsend, 10,26; E. S. 10;		20 26
Westford, Rev. L. Luce,		4 50—273 54
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.		
Dorchester, Village ch. and so. (of		
wh. to cons. Rev. THEODORE T.		
MUNGER an H. M. 50;)		113 69
East Medway, Cong. ch. and so.		
m. c.		13 66
Roxbury, Eliot ch. and so. gent.		
50; m. c. 18,91; Vine st. ch. m.		
c. 18,29;		87 20
West Roxbury, South evan. ch.		
and so. m. c. wh. and prev. dona.		
cons. JOHN LAURIE of Jackson-		
ville, Ill. an H. M.		35 34—249 89
Old Colony Aux. So. H. Coggeshall, Tr.		
Wareham, Cong. ch. and so. bal.		13 00
Palestine Miss. So. E. Alden, Tr.		
Quincy, Evan. cong. ch. and so.		61 00
South Abington, Special effort,		
gents. 102; la. 60; chil 12;		174 00—235 00
Pilgrim Aux. So. J. Robbins, Tr.		
Kingston, 2d cong. ch. and so.		17 13
Taunton and vic.		
Attleboro', 1st cong. ch. and so.		
wh. and prev. dona. cons. RICH-		
ARD HUNT an H. M.		57 27
Raynham, 1st cong. ch. and so.		50 00—107 27
Worcester co. North Aux. So. C. Sanderson, Tr.		
Gardner, 1st cong. ch. and so.		20 55
Worcester co. Central Asso. W. R.		
Hooper, Tr.		1,500 00
		8,700 90

A friend,	30 00
Chelsea, Broadway ch. and so. m. c.	16,33; Winnisimmet ch. m. c.
27,51;	43 84—73 84
	8,774 74
Legacies. —Cambridge, Charles Valentine, by H. M. Chamberlain, Ex'r, (prev. rec'd, \$800;) 400 00	
Falmouth, Thatcher L. Hatch, by R. L. Swift, Ex'r, (prev. rec'd, 200;) 392 50	
New Braintree, Joseph W. Edson, by Samuel Mixer, 100 00	
Northampton, Mrs. Sarah Adams, by Benjamin Barrett, 150 00	
South Hadley, Mrs. Julia A. Hubbard, to cons. GILBERT A. SMITH an H. M. 100 00—1,142 50	
	9,917 24

CONNECTICUT.

Fairfield co. East Aux. So.	
Bridgeport, 1st cong. ch. and so. m. c. 33,25; 2d cong. ch. to cons. JEANNIE H. STERLING an H. M. 105; 139 25	
Brookfield, Cong. ch. 24 65	
Monroe, do. 21 00	
Newtown, do. 20 00—204 90	
Fairfield co. West Aux. So. C. Marvin, Tr. 55 00	
Black Rock, Cong. ch. 55 00	
Fairfield, 1st cong. ch. and so. (of wh. to cons. Rev. ALEXANDER MOLAIN an H. M. 50;) 145 15	
Greenwich, 1st cong. ch. 20 00	
New Canaan, Cong. ch. m. c. 35,63; N. E. Weed and sisters, 25; 60 63	
North Greenwich, Cong. ch. m. c. 8,10; gents. asso. 29; 37 10—317 88	
Hartford co. Aux. So. A. G. Hammond, Tr. 40 00	
Avon, Cong. ch. 46 00	
Bristol, La. asso. 53,83; gents. do. 43; 96 83	
Canton Centre, m. c. 6,79; la. asso. 26; gents. do. 37,75; 70 54	
East Windsor, 1st ch. and so. 1 50	
Farmington, H. Y. 10 00	
Hartford, Centre ch. 1,141,50; m. c. 17,14; (of wh. from GEORGE P. BISSELL to cons. him an H. M. 100; Thos. S. Williams to cons. CAROLINE WILLIAMS an H. M. 100;) 1,161 64	
West Avon, Cong. ch. and so. 30 00	
West Hartford, m. c. 31 16—1,441 67	
Hartford co. South Aux. So. H. S. Ward, Tr. 23 25	
Middle Haddam, 2d cong. ch. m. c. 23 25	
Southington, Cong. ch. and so. 320 70—343 95	
Litchfield co. Aux. So. G. C. Woodruff, Tr. 53 53	
Anniversary contributions, 87 15	
Bethlem, Coll. 172 17	
Goshen, 148,75; m. c. 23,42; 43 65	
Hitchcockville, Cong. ch. and so. 181 88	
Litchfield, Coll. 181 88	
New Preston, Ch. and Waramaug asso. to cons. Rev. J. H. STRONG an H. M. 94,66; m. c. 18,50; 113 16	
Northfield, Coll. 20 00	
South Cornwall, do. 103 80	
South Farms, 107; m. c. 17,42; la. ben. so. 6,25; Rev. D. L. Parmelee, which and prev. dona. cons. JAMES SEDGWICK, of Great Barrington, Ms. an H. M. 50; 180 67	
Torrington, Cong. ch. 61,24; m. c. 10,72; 71 96	
Warren, Coll. 35 00	
Washington, do. 153 89	
Woodbury, 1st so. coll. 200 00—1,416 86	
Middlesex Asso. E. Southworth, Tr. 90 00	
Essex, Cong. ch. and so. 82 00—172 00	
Lyme, m. c. 30; Hamburg, m. c. 30,90; la. 21,10;	
New Haven City Aux. So. F. T. Jarman, Tr. 130	
New Haven, College ch. young converts and others, a thank-off'g for debt, 130; College st. ch. 63,50; unknown, 2; uni-	

ted m. c. 24; South ch. m. c. 9,05; 3d ch. m. c. 88,92; Mrs. F. 10; Miss W. "a dying gift," 5; 332 47	
New Haven co. East Aux. So. F. T. Jarman, Tr. 10 00	
Branford, Rev. T. P. Gillett, 64 25—74 25	
Meriden, 1st cong. ch. and so. 130 00	
New Haven co. West Conso. A. Townsend, Tr. 130 00	
Derby, 1st so. 131 15	
Hamden, East Plains, 91,15; Mt. Carmel, 40; 25 00	
Naugatuck, "A friend," 61 80	
Orange, 88 79—439 74	
Waterbury, 1st so. m. c. 13,15; 2d cong. ch. and so. 57,29; m. c. 18,35;	
New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs. 155 00—161 29	
New London, 1st cong. so. (of wh. fr. "A friend," to cons. MARY BRAINARD an H. M. 100;) 418,36; m. c. 143,51; la. sew. so. 50; 611 87	
Tolland co. Aux. So. E. B. Preston, Tr. 6 29	
Bolton, Cong. ch. 6 29	
Somers, do. (of wh. to cons. Mrs. ISABELLA G. OVIATT an H. M. 100;) 155 00—161 29	
Windham co. Aux. So. J. B. Gay, Tr. 8 86	
Woodstock, 1st cong. ch. 5,525 74	

RHODE ISLAND.

Cranston, Elmwood ch. for debt, 13 00	
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NEW YORK.

Greene co. Aux. So. J. Doane, Agent. 24 02	
Durham, La. cent so. 24 02	
Monroe co. and vic. Aux. So. E. Ely, Agent. 7 00	
Rochester, Females, (of wh. from Miss A. B. 3; Mrs. S. Y. A. for Gaboon m. 1;) 7 00	
New York and Brooklyn Aux. So. A. Merwin, Tr. (Of wh. fr. Mrs. M. B. for N. Arm. m. 7; St. Lawrence co. Aux. So. Rev. L. W. Chaney, Tr. 8 00	
Utica, 1st pres. ch. m. c. 19 73	
Brasher Falls, A tenth, for Sept. 8 00	
St. Lawrence co. Aux. So. Rev. L. W. Chaney, Tr. 10 00—18	
Stockholm, H. Hulburd, 10 00—18	
Syracuse and vic. Aux. So. S. Mead, Tr. 5 00	
Syracuse, A lady, 5 00	
Washington co. Aux. So. A. Eldredge, Tr. 1 00	
Buskirk's Bridge, R. D. ch. a new convert, for debt, 10 00	
East Whitehall, R. Adams, 48 56—59 56	
Whitehall, Pres. ch. m. c. 690 15	
Adams, Pres. ch. 20,62; disc. 23c.; 20 39	
Batavia, 1st pres. ch. 43 06	
Bath, G. Loomis, U. S. A. 11 00	
Canterbury, Pres. ch. 20 00	
Cazenovia, Pres. ch. and so. 110,78; Mrs. S. H. 10; 120 78	
Chataugay, Pres. ch. 40 00	
Chester, do. 45,54; m. c. 25; 70 54	
East Palmyra, do. 20 90	
Geneseo, 1st pres. ch. and so. to cons. Rev. EDWIN G. MOORE, of Lakeville, an H. M. 55 30	
Guilford Centre, Cong. ch. m. c. 5 00	
Java, Cong. ch. 5 00	
Lenox, 1st cong. ch. 25 09	
Lumberland, Cong. ch. 1 25	
Moreau, Ch. and so. 12 00	
Northville, Cong. ch. 20 43	
Perry Centre, Fem. benev. so. 14 00	
Port Jervis, Pres. ch. m. c. 15 00	
Schenectady, Pres. ch. 200 00	
Smynra, Z. W. Elmore to cons. Rev. M. C. BRONSON an H. M. 50 00	
Southold, Pres. ch. 20 00—769 65	
	1,459 80

Legacies.—Sherburne, John Holt, by E. S. Dort, Ex'r, 50; less 1,75; 48 25
1,508 05

NEW JERSEY.

Bloomfield, A friend, to cons. Miss
HARRIETTE P. FRAME an H. M. 100 00
Deckertown, E. A. STILES wh. and
prev. dona. cons. him an H. M. 50 00
Newark, 2d pres. ch. Mary Cooper, 25 00
South Orange, Pres. ch. 102 16—277 46

PENNSYLVANIA.

By Samuel Work, Tr.
Harrisburg, Pres. ch. 20 77
Hartsville, do. 64 55
Laurenceville, do. 45 55
Minersville, Welsh cong. ch. 37 00
Philadelphia, Union m. c. 53,38;
1st pres. ch. 175; 228 38
West Chester, Pres. ch. 50 00
Williamsport, 2d do. 70 00—516 25
Bethany, Pres. ch. 12 00
Harford, 12 60
Montrose, Pres. ch. m. c. 16 00
Wattsburg, Pres. ch. 5 00—45 60
561 85

DELAWARE.

Drawyers, Pres. ch. 22 84
Port Penn, do. 17,56; m. c. 10; 27 56—50 40

VIRGINIA.

Alexandria, Misses J. S., E. G., and E. A. T. 5 00

OHIO.

By G. L. Weed, Tr.
Cincinnati, 3d pres. ch. m. c. 9 26
College Hill, Pres. ch. m. c. 16,31;
Mrs. H. 5; 21 31
Columbus, 2d pres. ch. m. c. 8 85
Jersey, Pres. ch. m. c. 6 00
Longvue, Mrs. H. a widow's mite, 5 00
Mt. Gilead, Pres. ch. 6 00
New Plymouth, do. 3 00
Troy, 1st pres. ch. to cons. HENRY
ORRISON an H. M. 126 55
Walnut Hills, Lane Sem. ch. m. c. 2 00—187 97
Chester, Mrs. H. T. R. 5 00
Greenwich, Mrs. L. M. 5; A. M. 2; 7 00—12 00
199 97

Legacies.—Hanging Rock, Robert Hamilton, by J. G. Peebles, Ex'r, (prev. rec'd, 150;)
150 00
349 97

INDIANA.

By G. L. Weed, Tr.
Aurora, J. A. De La V. 1 00
Connersville, 2d pres. ch. 15 00
Covington, Mrs. H. 1 00
Crawfordsville, Centre ch. m. c. 57 00
Danville, Pres. ch. m. c. 25 50
Gilead, Pres. ch. 5 00
Indianapolis, 2d do. m. c. 14 78
Laurel, Pres. ch. 5 30—124 58

ILLINOIS.

By G. L. Weed, Tr.
Shelbyville, Rev. J. W. 1 00
Springfield, 2d pres. ch. 15; Mr.
and Mrs. Boynton, 25; 40 00—41 00
Augusta, Pres. ch. m. c. 8 50
Chicago, 2d pres. ch. 100; Westmin-
ster ch. 4,10; Rev. W. T. B. 1; 105 10
Duquoin, m. c. 5 00
Rosemond, 1st ortho. cong. ch.
young converts, for debt, 5 00
Washington, "Two friends," 15 00
Wenona, Pres. ch. 5 00—143 60
184 60

MICHIGAN

By J. S. Farrand.
Detroit, Jefferson av. pres. ch. 12;
C. W. 10; 22 00
Northville, H. Bradley, 10 00—32 00
Hillsdale, Pres. ch. L. R. 1 00
Jonesville, Pres. ch. 10 00
Kalamazoo, 1st do. to cons. MAR-
TIN HEYDENBURK and WILLIAM
BROOKS H. M. 207 00
Richland, Pres. ch. 30 00—241 00
273 00

WISCONSIN.

Lancaster, Cong. ch. 23 14
Neenah, do. 10 00—33 14

IOWA.

Kossuth, N. S. pres. ch. m. c. 3 90

MISSOURI.

St. Louis, 1st pres. ch. 25 00

GEORGIA.

Athens, S. F. T. 1 00

TEXAS.

San Antonio, S. M. N. 2 50

IN FOREIGN LANDS AND MISSIONARY STATIONS.

Barton and Glanford, C. W., Cong. ch. 20 29
Brantford, C. W., Cong. ch. 17 00
Fuh-chau m., John Forster, 100; J. Dick
for Mr. D.'s sch. 10; 110 00
Glasgow, Scotland, A. F. Stoddard to cons.
Miss JESSIE EVELINE STODDARD and
Rev. JOHN G. LORIMER, D. D., of Glas-
gow, and Miss CHARLOTTE CORNELIA
STODDARD of Northampton, Ms., H. M. 250 00
Killis, South Arm. m. a teacher, for
Madura, 10 00
Lower Cattaraugus, Seneca m. m. c. for
Africa, 13 00
Malur, Madura m. Native Christians, 3 53
Paris, C. W. Rev. E. Ebb's fam. miss. box, 15 00
Park Hill, Cher. na. Coll. and m. c. 66 58
Shanghai, 15; Rev. Dr. Bridgman, 25; 40 00
Sivagunga, Madura m. Benev. so. 3 50
Tuscarora m. m. c. 7,35; Miss P. 5; 12 35
561 25

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE,	\$ 16 00
NEW HAMPSHIRE,	13 69
VERMONT,	7 00
MASSACHUSETTS,	26 07
CONNECTICUT,	4 68
NEW YORK,	93 23
NEW JERSEY,	1 00
DELAWARE,	5 60
OHIO,	10 30
INDIANA,	10 00
ILLINOIS,	35 33
MICHIGAN,	1 10
NORTH CAROLINA,	10 00
IN FOREIGN LANDS, &c.	4 71

\$238 71

Donations received in October, 20,043 00
Legacies, 1,340 75

\$21,383 75

✱ TOTAL from August 1st to
October 31st, \$44,913 11

DONATIONS IN CLOTHING, &c.

Enfield, Ms. A box, for Mr. Mellen, 75; do.
for Rev. Dr. Schauffler, 80; 155 00
Leicester, Ms. Miss. Heralds, fr. Rev. P.
Cummings, 5 00

THANK-OFFERINGS,

TO PAY OFF THE LAST YEAR'S DEFICIENCY.

"What shall I render unto the Lord for all his benefits towards me?"

Few have seen a year so distinguished as the past, by its temporal calamities, and by its spiritual blessings. Many lost their earthly all; and a far greater number, it is probable, gained the "pearl of great price." Benevolent institutions suffered; the contributions to the Board, at one time, fell greatly short of the necessary expenditures. Such were the prospects, that, at the close of the financial year in July, thoughtful men wondered how the debt could have been made so small as forty thousand dollars. That, however, is too large a sum to owe, in a system of missions which, being prosperous, is of course ever growing in magnitude and expensiveness. So sensible of this are the Prudential Committee, that they have not dared to make the Appropriations for 1859 equal to the Estimates of needful expenditure received from the missions. They have gone through the Estimates, and with great labor have reduced them *twenty thousand dollars*. This reduction, being about equivalent to the natural growth of the missions for one year, is of course a restraint put upon that growth, and a sad necessity,—sad to follow in the train of the "great awakening." Had the effort, now proposed, been successfully made a few months ago, it would have prevented the necessity for a reduction. But with so great a deficiency, and with so tardy a return of prosperity to the business of the country, how could the Committee venture to add anything to the appropriations of the last year? Even with a reduction of \$20,000, the amount appropriated is the same as last year, and the receipts, to cover the ordinary expenditure and the debt, will need to be *four hundred thousand dollars*. If this sum be contributed, the Board will enter its *fiftieth year*—its JUBILEE—unembarrassed.

Encouraged by judicious and respected friends, the Prudential Committee have decided to open a fund for *thank-offerings*—contributed by converts, and by their grateful friends—to supply the deficiency occasioned by the extraordinary reverses of the past year.*

If the contributions for this object be not EXTRA, nothing will be gained. The receipts for the ordinary expenditure need to be \$360,000. What family circle, what family, nay, what individual, has not cause for gratitude in this vast revival, and a call for distinctly expressing it? Parents, husbands, wives, brothers, sisters, praying-circles, churches, in great number, have been made to rejoice in spiritual blessings, as perhaps never before; and in how many a happy soul has there been awakened, for the first time, the "hope full of immortality." To all such the afflicted and alarmed missionaries call for what (though to each a pittance) will, in the sum-total and result, be like the voice of God to the people of Israel, "THAT THEY GO FORWARD."

RECEIVED.

Springfield, Ms. N. cong. ch. new converts,	\$45 00	Massachusetts, A friend,	25 00
New Haven, Ct. College ch. thank-offering,	130 00	Detroit, Mich. Cong. and pres. chs.	55 30
Orange, N. J. 1st pres. ch. a few indiv.	160 00	Beloit, Wis. Cong. and pres. do. m. c.	60 00
" " 2d pres. ch.	387 00	Montreal, Can. James Halliday,	40 00
West Andover, Ms. P. Smith, 100; new disci-		Brooklyn, N. Y. Rev. H. N. 5; G. B. N. 5;	10 00
ples, 10, 50;	110 50	Niles, Mich. Pres. ch.	160 00
Essex, Ms. Young converts and others,	14 55	Parishville, N. Y. Cong. ch.	32 00
Peru, Ohio, A convert,	1 00	Cincinnati, Ohio, Seely Wood,	10 00
Westfield, Ms. A young convert,	1 00	Cleveland, Ohio, Mrs. P. M. W.	15 00
Rosemond, Ill. 1st ortho. cong. ch. young con-		Ellsworth, Ohio,	14 00
verts,	5 00	Grafton, Ohio, Cong. ch.	10 00
Buskirk's Bridge, N. Y. a young convert,	1 00	Brooklyn, N. Y. 3d pres. ch.	120 00
Ridgefield, Ct. 1st cong. ch.	56 00	Detroit, Mich. 1st pres. ch. Mrs. E. E. S.	100 00
West Boscawon, N. H.	30 00	Cranston, R. I. Elmwood ch.	13 00
North Andover, Ms. Evan. ch. and so.	22 00	Andover, Ms. West parish,	1 00
Enesburg, Vt. Cong. ch. and so.	15 00	South Abington, Ms. Individuals,	171 00
Bridgewater, Ms. Trin. cong. ch.	14 00		
Ellington, Ct. Cong. so.	32 88		
			\$1,804 23

* See page third of the Cover—opposite.





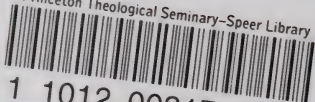
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